

The Indian Missionary Record

VOL. 2. NO. 5.

JUNE, 1939.

Published Monthly

INDIAN AGENTS HOLD CONFERENCE

Regina, Sask., April 6, 1939. — A conference for the Indian Agents of Southern Saskatchewan was held at Regina, April 5 and 6. Among the subjects discussed at the meeting was the question of the vote for Indian women. This was suggested by Inspector Th. Robertson, at the request of the Indians themselves. The proposed amendment to the Indian Act would give right to vote in the band to Indian women over 21 years of age. Members present agreed on the tremendous influence wielded by the Indian women on the reserve. Mr. P. J. B. Ostrander, Indian Agent at Kamsack, stressed the need for more pride of race for the Indians. He said: "We can fight all our lives, but we will get nowhere until we restore the Indian his pride of race. And to do this the Indian must have the admiration of the white man, instead of having the white man look upon the Indian as a charge upon the Federal Government."

Mixed Farming Successful.

Pelly agency experimented in community farms last year. Useless scrub land was used in the community farms; new machinery was bought, a rat-proof granary was erected; and Indians who worked on the community farm were paid wages. As Inspector Robertson pointed out, the purpose of the community farms was to arouse a greater interest in individual farming. The farm is used as a means of instruction and the proceeds for improvement on the Reserve. The money was also used to set up the Indians in individual farming. Mr. Ostrander suggested that it was not wise "to operate community farms with your eggs all in one basket". Therefore he plans on mixed farming for this year.

INDUSTRIAL SCHOOL AT CHESTERFIELD INLET

Properly speaking, we have no school in our mission. A Day-School would suppose that the parents lived close by, but this could not be as they could not subsist unless they depended on charity, and a Boarding School would not prepare the children to their future mode of living.

Nevertheless, all the Eskimos can read and write their own syllabic characters which they learn one from the other. They have prayer books and hymnals which they use very much. Many write letters to their missionaries, and it would be our aim to publish an Eskimo paper, magazine, annually to start and eventually make of it a monthly publication. It would contain news of their country, of the Church and all the missions in the world.

At Chesterfield Inlet, the top storey of the Hospital is used as an Industrial school for those who, leaving the Hospital, await their parents to take them away. Are also admitted the unfortunate one who cannot be kept by their parents. The Government contributes to the upkeep of this school, and the missionaries hope to see it help them in their missionary tasks.

BISHOP ENDS 5000-MILE MISSION HOP

Edmonton, Alta. — Ending a 5,000 mile mission inspection that included three mercy flights, Pilot Louis Bisson brought Bishop Peter Fallaize, coadjutor of the Roman Catholic diocese embracing the Northwest Territories and another member of the Oblate Fathers of Mary the Immaculate, back to Edmonton, Friday. Included in the party were Fr. Roger Bulliard, who for the past two years has been at Minto Inlet, 1,400 miles north of Edmonton and farthest north mission; Sister Dusseault, on the mission school staff at Aklavik, on the Arctic shores; and Bro. Vincent. Sister Dusseault is en route to her home in St. Boniface, Man.

While making the flight for inspection of 20 missions, Pilot Bisson made the two mercy flights. He flew a 13-year-old Eskimo boy, going blind, from Minto Inlet to Coppermine, April 6. Unfavorable weather grounded the plane nine days at Minto Inlet before Bisson could make the return hop 350 miles southeast of Coppermine. After arriving at Coppermine Bisson took off the same day for Pawlatuk, at the mouth of the Hornaday river, halfway between Aklavik and Coppermine on the dangerous Arctic coast. He picked up an Eskimo, seriously ill, and brought him to Aklavik.

The Hospital.

Epidemics due to the contact of the Eskimos with the white people used to strike our people every year and thus decimate the population. Every year we had to combat some epidemic which usually took the lives of the younger ones and left the others very weak. To fight these ravages, a 40-bed hospital was built and placed in the care of the Grey Nuns of Nicolet. The first epidemic came and sent 48 patients to the hospital. All were saved and, every year after that, the most patients admitted at one time was 20. There is a proof that the health of the Eskimos has greatly progressed in recent years. Many pagans owe their conversion to their stay at the hospital. (Bishop Turquetil.)

ESKIMO GRAMMAR HAS SECOND EDITION

The most Rev. A. Turquetil, O.M.I., Vicar Apostolic of Hudson Bay, has published a second edition of his Eskimo grammar, for the use of his missionaries in the far north.

The Eskimo language is spoken by about 40,000 men scattered between Bering Strait and Greenland. There are many dialects, but the grammatical structure is the same.

The Indian Missionary Record

Published monthly at the Qu'Appelle Indian School, Lebret, Sask.

Rates: 50c per year, postpaid.

Club rates for schools: \$3.00 per 100 copies each month (10).

REV. G. L. LAVIOLETTE, O.M.I., Editor.
ED. LAFLEUR, Associate Editor.

Cum permissu superiorum.

VOL. 2. NO. 5. - - - JUNE, 1939.

EDITORIAL

"The Missionary Record" with twelve pages! If we co-operate with the editors. Just how, we are not sure. By sending in material for the groupings of Sport, School and Club News? By getting more subscriptions? If we could only see a little more clearly into the matter required to bring us that twelve-paged "Record", we should surely do our best to make that necessary effort. As one of us wrote of his practical appreciation of the editorial "Vocational Training" we just wish to add one suggestion . . . no matter how many things go to make up a bigger "Record", please keep up all the Schools' interesting articles. We like to visit them all and to get acquainted with other Indian children. We learn from one another. We have only to add that we read every word in the "Record" with the greatest interest and appreciation.

MORE NEWS—NOT BIGGER

In our last editorial, we expressed the desire to have more news of general interest in the RECORD, and here is a welcome comment, voiced also by the Kenora school correspondent:

"The Missionary Record . . . etc. (as in printed text) . . . interest and appreciation."

We wish to stress here that the bigger "RECORD" will come eventually, perhaps not for a year yet.

We want to assure St. Philip and Kenora correspondents that we will endeavour to use the material sent by them as much as possible, and also that from other schools. You will notice the new headings in this issue. "In the Field" is intended to report Missionary activities in our district. "The Homemakers Page" will include articles of interest to women, in the field of education as well as of home activities. Socials, picnics, etc., sponsored by the women will be reported in this page. The co-operation we desire from the correspondents is in giving us the news items pertaining to the different sections of this paper in a succinct and attractive chronicle. We thank every one for their splendid help in the past, and hope the future will hold still better achievements.

G.L., O.M.I.

ADDRESS ON INDIAN AFFAIRS

Saskatoon. — The paramount importance of making the Indian a self-supporting, self-respecting individual was set forth by Dr. Thomas W. Robertson, federal inspector of Indian affairs, who spoke Wednesday at the United Church W. M.S. convention at Knox church. This should be the prime objective of both church and state in their conduct of Indian affairs, he declared.

"You can make a Christian a great deal easier if he has decent living conditions, and you can make a self-supporting citizen a great deal easier if he is a Christian. The two go hand in hand," Doctor Robertson said, pointing to the manner in which the work of church and state dovetailed.

There were many improvements which could be made in his department, the speaker admitted, perhaps the greatest of all in education.

"Forget higher education, until you find a boy or girl who is outstanding, then send them to white schools. Train the others for life on the reservation." This was his summing up of what should be done in future.

Dr. Robertson spoke of the prejudice against Indians which existed outside the reservation and urged that the young people should be given vocational training so that they could be absorbed at home. He suggested carpentry and blacksmithing as likely trades.

Some of the efforts which the department was making to improve the economic status of the Indian in various reserves were outlined by the speaker. Community gardens, where the department supplied the seeds and root houses and the Indians the labor, were proving successful as were community farms. Doctor Robertson spoke, too, of the value of Homemakers' clubs and the building of community halls as social centres.

(Courtesy of the Regina Leader-Post, April 1st, 1939.)

FUTURE OF THE INDIANS

From Le Jour, Montreal.

In the service of the Dominion government is an eminent pure-blooded Indian, whose great-grandfather won immortality during the American War of Independence in the service of the White King. That distinguished civil servant set aside his official character for a few hours in order to broadcast to his compatriots of all races a message which deserves to rank among the great orations of history.

Here is his concluding paragraph:

"And now what of our future? That which has been is no more. The Long House is in ruins. The dead ashes of the council fire have long been scattered by the winds. The trails stamped by our war parties have been wiped out by your shining roads. Your towns and skyscrapers now stand where once our rude villages and cornfields stood. I think it is well for our old men to remember this. Let us leave them their dreams, but our young men need to be given a vision of the part they can and must play in helping to build up Canada. Such a vision can only come from within, and it can be inspired only by capable and intelligent leadership, coupled with sympathy and understanding. Our numbers are increasing and soon our reserves will be too small to support us and our children solely as farmers. We must, therefore, forget the old traditions and take our place among the whites. Because some cannot forget our ancient glories, their paths are not easy. They are as wanderers between them. It is for them that I make a plea to our white brothers asking that you be patient and understanding. We have contributed much to your culture. We are capable of contributing more. To do that, however, we must merge our identity with yours. You must accept us, not as Indians, but as Canadians, whose ideals are the same as yours—the building up of a united Canada free from sectionalism and the prejudices of race and creed—a Canada founded on the British principles of justice, truth and loyalty."

IN THE FIELD

THE FIRST INDIAN COLUMBUS CLUB

(Continued)

What the Club Is Doing.

To encourage the Indian Reserves on which a similar attempt has not yet been made, and to give an idea of what can be done, when union and organization guide the efforts of a number of men of good will, we should like to give an account of our activities in the past year.

Our Club was solemnly inaugurated on the 8th of February, 1938. Following the official meeting for members only, an "open meting" at which all were admitted, was held in the basement of the church. Members from the Fort Frances and International Falls Councils were present. A remarkably friendly spirit pervaded the atmosphere of this meeting, at which Indians and Whites, Canadians and Americans, stood close together in the unity of one Catholic Faith.

Funds Obtained.

The funds necessary to the Club have been raised by raffles and various entertainment programs. It is one of the objectives of the Club to provide our people with frequent and wholesome entertainment, thus co-operating with the church wardens who, for years, have been handling social parties for the benefit of the church.

Two raffles have been organized up to the present date: one for a rifle and the other for a radio; both radio and rifle have been donated by members of the Club. A basket social, a pie social and a huge duck and game supper drawing hundreds of persons from the reserve and from town, were also sponsored by the Knights during the past year. The surroundings of the new Club, that is, the grounds of the Indian School, were also chosen as an ideal spot for the K. of C. general picnic last summer, Rev. Fr. de Varennes lending a generous co-operation to the Knights. The picnic included an open air high mass, sermon and benediction of the Blessed Sacrament, besides the amusements. Other social gatherings organized by the Club include a farewell meeting, with presentation of the K. of C. souvenir jewel, in honor of R. F. de Varennes, on the eve of his departure; a welcome reception in honor of R. F. Chatelain, successor to Fr. de Varennes.

Co-operation with the School.

A Christmas Social given in co-operation with the School, the expenses being paid jointly by the School and the Knights. On this last occasion, the first present Santa Claus had to deliver was a little gift from the Club to Rev. F. Chatelain. On the 5th of March, this year, the Club's second "open meeting" was held to acquaint the people of the reserve with the true nature and purpose of the Columbus Indian Mission Club, and to clear up misunderstandings which had arisen concerning the Club. At the same time a cordial invitation was extended to those who may wish to join the Knights.

It will suffice to mention shortly some of the other activities of the Club to commend its beneficial influence on the reserve. A collection has been made by the members in support of the poor and aged people of the reserve. The Knights have donated a statue of Saint Anne to the church. They have paid a one year subscription to a number of copies of the "Indian Missionary Record"

and of the "Our Sunday Visitor", which are distributed to the people of the reserve. In this same line of Catholic Literature they have bought a series of booklets for the use of the people. A motion has also been passed to distribute miraculous medals.

The Club Room.

Another important work confided to the Knights is the supervision of the church club room, where all the men and boys of the reserve find amusement in an atmosphere of Christian friendship. The club room includes a little store and a rudimentary barber shop besides pool tables, books and other amusements. As another sign of their devotedness to the welfare of the people, the Knights have purchased several chairs and a good radio (to replace the old one) for the club room. These articles become the property of the church club room.

* * *

Finally, we shall not omit to mention the most important "activity" of the Club. It is the practice of the monthly confession and communion in a body which is faithfully kept by several members every first Sunday of the month.

* * *

Before ending may we thank the ladies, and especially the Ladies of the Altar and the Ladies of St. Anne for the kind and indispensable co-operation they have always brought in support of the Knights' activities, for the benefit of the entire population of the reserve.

The Secretary-Treasurer.



New Wardens Elected at Fort Frances

New Wardens have been appointed at a general meting held on March 20th. Mr. Tom Linklater has been appointed President, Mr. Sam Jourdain, Secretary, and Mr. Basil Adams was chosen as third warden. Mr. Nichol Mainville will continue doing his work for the church as before.

The Ladies of St. Anne organized a Bingo party for Easter Sunday, with the sole purpose of providing our people with some entertainment. It was indeed a very pleasant evening, and a real success for their first public appearance. Our heartfelt thanks to the ladies for their generous and cheerful co-operation.

Mrs. Andrew Laramee died last month after a long illness. She had piously received the Holy Sacraments of the Church. Our sincere condolences to the mourning husband and relatives.

On April 9th, Mr. Harrison Perreault and Miss Josette Jourdain were united in the sacred bonds of Marriage. Our sincere wishes to the newly married couple for a long happy and holy married life.



NOTABLE GAINS

IN ESKIMO MISSIONS

Churchill, Man. — There has been a marked increase in the number of Eskimos baptized in the Vicariate Apostolic of Hudson Bay. In the period from 1912 to 1924, there were only 85 baptisms, whereas from 1925 to 1937, there were 684. Of these 769 Eskimos, only eight have fallen away.

OUR SCHOOLS

Indian School Band Wins Award

Qu'Appelle, Sask., April 25, 1939.—The Qu'Appelle Indian School Boys Band, at a Festival competition was awarded first Class Certificates at the local Music Association meeting. Playing for an audience of over 300, it won the praise of the adjudicator, Mr. Ian Barrie. The marks received were 85 for the selection: "Bohemian Girl"; and 88 for Berry's "Operatic Mingle". The band has a membership of 30, and is conducted by Rev. Fr. Laviolette, O.M.I.

New Courses Adopted In All Indian Schools

An educational program similar to the new course of studies which Ontario adopted this year, and which emphasizes hand work, is now being emphasized in all Indian schools, the Indian Affairs Branch reports.

In fact, manual training is now playing an important part in advancing Indians to a position of self-support. In addition to supplying tools and equipment, the Mines and Resources Department has been emphasizing the importance of manual training and vocational education.

Indian schools seek to provide an educational program which will meet the needs peculiar to the regions in which they are located, in order to fit the Indians for such occupations as may be within their reach.

Camperville Celebrates St. Joseph

Though the Staff and pupils of Camperville School strive to keep up-to-date, still they cling to the dear old customs which by now have nearly taken the force of tradition. One of these is the very solemn celebration of the feast of St. Joseph, for whom we have a special devotion and whose protection shields us from many dangers. For a long time, this feast was doubly happy for us as it coincided with that of our dearly beloved Fr. Brachet whom we will never forget. We cannot express the words our hearts would like to speak, but our prayers and good wishes accompanied him throughout this happy day.

On this occasion, the boys usually give a little entertainment as a surprise for the staff and the girls. This year again, we had the pleasure of spending a very enjoyable evening, thanks to the boys who had prepared so agreeable a surprise. The program consisted of 15 items, which included songs, drills, dialogues, a comedy and boxing games.

The Indian Missionary Record has already spread the news that we had started to take music lessons. This night, two boys, George McKay and Francis Catcheway, made their first trial on the Auto Harp. George accompanied a group of boys who sang the hymn "Nearer My God To Thee." This gave the girls a greater hope of being able to play something on the organ

soon.

What interested us very much was the "Rooster Drill" by the Intermediate boys, and the "Rabbit Drill" by the little ones. After a pleasant evening, the concert was closed by a hymn to St. Joseph, and a few encouraging words from our dear Principal, who is so fond of us, knowing how to sympathize with us at the same time as share our joys. (Martha Nepinak.)

Muscowequan Celebrates 50th Anniversary

Lestock, Sask., April 24, 1939.—The Muscowequan School celebrated its 50th anniversary, having been founded in 1889. A dinner was served, attended by a number of Oblate Fathers, and a very enjoyable entertainment, featuring a Rythm Band, concluded the evening.

Fort Frances, Ont. School News

On March 14th, we had a catechism contest. Quite a number of questions were given. Those who missed had to take their seats. Seven missed and all the others, numbering thirty-two, remained up. The winners were awarded a prize: they had to pick up a number from one to thirty. Violet Flett had the lucky number. She was given a beautiful prayer book. Some of the Reverend Sisters came to listen to us and said they were greatly interested and enjoyed themselves. We hope to have another contest very soon. Having at heart not to miss, we study harder.

A Concert.

On the 20th of March we had the great pleasure of giving a concert to our dear parents. We dedicated it to Saint Joseph. There was a large audience present; it seemed to be deeply interested, especially in the number entitled, "Wanted a Wife." We thought that one who would have enjoyed it is our beloved ex-principal Rev. Father de Varennes, of whom we keep the most grateful souvenir. Our dear Principal, Father Chatelain, thanked the children and especially the Reverend Sisters. He also asked us to give another concert soon. We are certainly glad to do so.

Reverend Fathers Poulet and Aubin, passing through Fort Frances, came to visit our school. Father Aubin came to spend half an hour in our recreation room playing games. We were surprised to hear Father Poulet speak in Sauteux, but it pleased us much.

On the 25th of March the children of Mary had a favourable opportunity of celebrating the birthday of their dear President, Margaret Bruyere. Unfortunately it was a Saturday, and therefore a busy day, so we could not celebrate till the evening, when we offered her our humble gifts. The little girls, however, started very early after mass to sing "Happy Birthday Margaret", which is their favorite song when any feast occurs.

Our beautiful lake is still covered with ice. How long it seems before we can enjoy swimming again. (Helen Flett, Gr. 7.)

LEBRET, SASK.

CHRONICLE

Home Again.

After spending three months in France, Fr. G. de Bretagne, better known as Father Guy, returned to Lebret on April 18th. He enjoyed the holiday spent with his parents, but was glad to come back to the school and to his missions. Before returning to Lebret, he was sent to Kamsack to replace Fr. Dallaire who underwent a serious operation.

Leaguers' Concert.

April 13th will long be remembered by the Leaguers of the Sacred Heart. On that day, some of them made their debut as actors, others as singers, and all as members of a chorus, at a concert in honor of their Chaplain, Fr. Laviolette. They provided a full evening's entertainment with two comedies, songs and recitations, prepared by V. McKay and G. McLeod. This occasion was also a farewell party for these two boys, the founders of the Society, for, the next day, they left for home to spend a few weeks with their families, before returning to the National Park at Prince Albert, where they are employed during the summer months.

ST. PHILIPS, SASK.

SCHOOL BRIEFS

We had the happiness of seeing a great number of our people including several of our former schoolmates receive the Sacraments on Easter Sunday. Our church looked very Easter-like with many beautiful lilies, the work and gift of a lady of the parish. We did our best, in joining as usual with the parish choir to render well the joyful Easter anthems and Allelujas. In every way our Easter was an ideal one.

(Elizabeth Badger.)

* * *

Forty Hours Devotion in our school brought us great joy. We sang the three High Masses, went by grades with our teachers for Adoration and attended the beautifully pious Holy Hour each evening. Our Altar Boys kept guard at times, as did the Children of Mary. The reverential yet joyful tone in the school throughout those days of grace showed how grateful we were for the privilege. (Claire Cote, C. of M.)

* * *

Everyone but especially we boys enjoyed having Reverend Father Guy de Bretagne here for a week. We liked playing games with him and enjoyed hearing him tell of Lebret and of those we know there. We were sorry when on Saturday he had to return to Kamsack where he replaced Rev. Father Dallaire, O.M.I., who is ill. To our surprise, another visitor, Father Aubin, O.M.I., came. He sang High Mass at church and preached a sermon we all liked. We also liked his stories told in our playrooms and we boys had fun trying to beat him at Ping Pong, but only one boy had the chance . . . and just one chance.

(Xavier Quewezance.)

* * *

Influenza called on us just as the snow left and nearly all, from the Fathers down to the smallest of us had to put up with this unwelcome visitor for several days. Glad to add we got rid of him.

(Dolphus Musqua.)

Our March Notes were postponed for weeks and our extra Easter prize eggs lay waiting some time for us. Finally in a pleasant evening we had the following results: For the month . . . Wilfred Brass, Claire Cote, Constanie Campeau, Joseph Quewezance. The two last were the lucky ones in drawing for the special Easter prize. Out of twenty-four similar bags they chose the bags containing three bright new \$1.00 bills wrapped about a chocolate egg. We less fortunate choosers were generous enough to be glad just the same and here we are: Wilfred Brass, Andrew Tourangeau, Wilfred Campeau, Dolphus and Ambrose Musqua, Hector Badger, Henry Cote, Joseph Severite, Adelard Chartrand, Clifford and Robert James Quewezance . . . Claire Cote, Bernadette Kitcimonie, Elizabeth Badger, Helen Severite, Lillian Cote, Marie Louise and Josephine Quewezance, Olive and Catherine Strongquill, Evelyn Caldwell, and tiny Clara Stevenson.

(Robt. James Quewezance.)

WORLD OF SPORTS

"HONOR THE GAME!"

St. Philips, Sask. — It is sometime since the hockey sticks and skates have been stowed away for the summer; but as the manager of the teams I should like to take this opportunity, before saying farewell to the boys, to express my appreciation of the way they played. They certainly deserve credit for the way they learned to pass. Their combinations, which were mostly worked out by themselves were almost unbeatable. But results speak more than my mere words, so a short resumé of the season's work may give a better idea of their type of hockey. They had two teams and very well matched they were. During the week, besides daily practice, discussions ran high as to the merits of the last game and many were the speculations on the outcome of the next Saturday's game. They played one game every Saturday and sometimes one on Sunday afternoon. They did not go to any neighboring town to play, but kept to their own ice, having Beaver Plains come to give them two games towards the end of the season. And what a surprise the visitors got! The boys took both games, the first ending 16-2 and the second 4-2. The boys certainly have shown a lot of ability and goodwill and still greater sportsmanship. With this to encourage them to greater heights, next season you will hear a great deal more of their activities in hockey.

Leo Loree, Manager.

* * *

Lebret, Sask.

Athletic Associations.

On the suggestion of their supervisors, the senior boys elected two committees to look after their playground activities. The committee of the Seniors includes Peter Goodwill as President, T. Whitebear as Vice-President, and J. Gopher, E. Pinay and L. Peigan as Councillors. On the committee of the Junior division are: C. Laplante as President; C. Adhemar as Vice-President; D. Dumont, P. Dubois and K. Yuzicapi, Councillors. Baseball and Softball leagues have been organized and are functioning daily. Soon they expect to have all their sports organized in the same way.

THE HOMEMAKERS' PAGE

CLUB NEWS

File Hills Colony, April 27.—An interesting meeting of the Homemakers Club, organized last fall, was held at the R. C. Hall. The Rev. Sisters McQuillan and Trudeau, from the Lebreton Indian School, were present with Fr. G. de Bretagne. The meeting lasted 3 hours, and a lunch was served. Quilts are being made, and every one of the 25 women attending brought some work home. Under the supervision of Mrs. Alec McKay, bead work will be made. The Club Committee decided on holding their meetings every Thursday at the hall.

Assiniboine Reserve, April 27.—Dr. and Mrs. Th. Robertson, Mr. and Mrs. F. Booth, Rev. Fr. Laviolette were guests at the Homemakers Club of the Assiniboine Reserve today. About twenty ladies were present, and beautiful crochet work, knitting, and other articles were exhibited. The Club is doing very well under the competent supervision of Miss Hodgson, the school teacher. The visitors were the guests of Mr. and Mrs. Hillhouse.

Sioux Reserve, April 28.—A Homemakers Club organization meeting was held at the Sioux Reserve at which about 30 women attended. Mr. and Mrs. F. Booth presided. Mrs. Mike Matthew was elected president, Miss Placida Yuzicapi, secretary, Mrs. Louis Tawiyaka, vice-president; and Fr. Laviolette was appointed treasurer by the Agent, Mr. Booth. The Club will be under the supervision of the Rev. Sisters of the Lebreton School, who have graciously accepted the invitation made to them by Dr. T. Robertson. Meetings will be held every other Thursday. After the meeting, the Rev. Sisters Lheureux and Gilbert served tea to the visitors, among whom were Mr. and Mrs. Hough. A Club garden is prepared under the direction of Mr. Hough.

SPINNING WHEEL TEACHES INDIANS TO HELP SELVES

Spinning is gradually to become an important part of the activities of Indian women and girls on reserves in Saskatchewan. It is but another phase in the department's drive to make the Indians self supporting and to raise them to a higher standard of living.

Dr. Thomas Robertson, inspector of Indian agencies in the province, emphasizes the importance of improving the status of the Indian woman. He believes that she is the greatest influence towards a higher standard of living on the reserves. This new plan, which has as a basic principle improvement of the Indian woman and the Indian home, was inaugurated as a government policy by Hon. T. A. Crerar, minister of mines and resources and head of Indian affairs

for the Dominion. Consequently, under this plan the Indian woman is getting more attention than perhaps ever before.

Little Pine day school, on Little Pine reserve in the Battleford agency, is the place where the promising spinning industry was pioneered by Miss A. L. Cunningham, principal.

Now Definite Success

First spinning wheels on any reserves in the province were introduced into this school over two years ago as an experiment. Now that Dr. Robertson has pronounced the enterprise as definitely successful, it is proposed to introduce as soon as possible spinning wheels and looms on reserves throughout the province. Dr. Robertson expects the industry will gradually spread and become an important part of the new activities among the Indian women.

Miss Cunningham reports that spinning was first started in the school by teaching two of the older girls, who then taught other pupils. She states that the pupils were eager to learn, so that now, even the little tots at school have their part to play in the spinning industry.

But the spinning and weaving activities soon progressed beyond the little two-roomed school. Enthusiasm of school girls aroused the interest of Indian women at home, who soon began coming to the school house to see what it was all about. Many of them learned the art of spinning and weaving from their children. Others were shown at the school. Spinning wheels were loaned out to the homes from the school.

In this way the work was gradually extended and the number of spinning wheels increased. The enterprise was so successful and interest so keen that looms were introduced into the school last year.

Buy Own Wool

The Indians carry on the work independent of any aid. They buy their wool from sheep farmers in the district.

But in the little school where the whole experiment began regular school routine cannot be interfered with. Therefore, much of the spinning and weaving is carried on by the students at noon and outside of school hours. Noon hour at this little school is a humming time. Little Indian boys in grades one and two are busy "teazing" the wool which the girls have washed.

Boys from grade three up card the wool. Miss Cunningham reports that for some time the spinning was delayed by the carding but now that the school has carding machines, the boys use them at noon and keep ahead of the older girls who are busy at the spinning wheels.

Spinning and weaving, however, is only a part of the activities of students in ambitious Little Pine school. As in many other Indian schools, teachers are responding to the department's urge to revive the art of Indian bead work. The bead work is also carried on by women on the reserve. As a result of the beautiful Indian bead articles made at this school, orders for nine dozen bead mats have been received from England. The mats were shipped from the Little Pine reserve this week.

—Courtesy of Regina Leader-Post.

CATHOLIC HOUR

New York.—The Rev. John James McLarney, O.P., celebrated preacher, will be heard in a series of five weekly addresses on the Catholic Hour. He began the series on Sunday, April 23, from 5 to 5.30 C.S.T., over the Red network of the N. B. C.

Father McLarney, who has appeared on the Catholic Hour in the past, will use the topic, "The Holy Ghost," for his talks each week. The program, including a choir of 40 male voices from Josephinum seminary, Worthington, O., will be presented under the auspices of the National Council of Catholic Men. The Catholic Hour will originate in Columbus, O., through Fr. McLarney's series.

Canadian Indian May Be Canonized Soon

The decree for the formal introduction of the Beatification Cause of Kateri Tekakwitha by the Holy See is expected to be issued during May, according to the Rev. John J. Wynne, S.J., Postulator for the Cause in New York.

The theological study of her virtues will follow, and then the examination of the miracles attributed to her intercession, he said.

Saying the Cause has proceeded without delay, Father Wynne added that "no doubt the special interest of the Holy Father Pius XI, and the repeated petitions of the hierarchy of Canada and the United States in great measure account for this." More important however," he said, "is the unanimous verdict of the Historical Section of the Congregation of Rites in June, 1938, declaring that the documents in this case are complete, genuine and trustworthy; that they establish Tekakwitha's renown for a solid basis for a final judgment that her virtues were heroic."



ST. JOHN THE BAPTIST

CALENDAR FOR JUNE, 1939.

- Sun. June 4—Trinity Sunday, the End of Pascal Time.
- Thu. June 8—Corpus Christi, the Feast of the Blessed Sacrament.
- Sun. June 11—Sunday within the Octave. Procession Sunday.
- Fri. June 16—Feast of the Sacred Heart of Jesus.
- Thu. June 29—Feast of St. Peter and St. Paul.

THE TRUE RELIGION

1. The Kingdom of God.

Starting His public life, Jesus presented his religion under the symbol of the "Kingdom of God." The word is repeated 53 times in the Gospels. The reason why Jesus used that term is because it was traditional. According to the prophecies, the Messiah was to come and establish the Kingdom of God on earth. This was well known of the Jews but was misunderstood by them. That is why Jesus was so cautious in the way He preached and claimed to be the King of that Kingdom. The Jews were very nationalistic and wanted to get rid of the Romans who had conquered their country. The Prophecies spoke of two comings of the Messiah: one as a man of sorrows who would suffer for his people and one as a glorious king who would rule the whole world.

The Jews were longing for that king who would give them victory over their enemies. But Jesus was cautious to avoid any trouble with Caesar, to give the full meaning to the term "Kingdom of God", and thus correct the wrong idea held by the Jews.

This Kingdom will first of all be spiritual; it will consist of a wonderful unity between Jesus Himself and His believers. The mysterious society which is the very essence of our religion will be explained later on. St. Paul exposes it very

beautifully in his letters to the first Christians, when speaking of the mystical body of Christ.

Spiritual, that is to say, religious, divine, but it does not exclude a second term or meaning. For Jesus also stressed a second aspect of His Kingdom which will be a temporal and visible City on the mountain that can be seen by everybody. Jesus' first care was to organize that temporal society giving it a hierarchy of 12 apostles with spiritual powers who would continue His ministry among men, after he left this earth. He gave them certain privileges to safeguard His teachings and enable His followers to sanctify their lives. Jesus, explaining by means of parables, foretold much about the growth and condition of this temporal kingdom, the Church as we call it. At the end of the world it will blossom in Heaven.

This paper is but to give the main lines of further studies we will make in the following issues of the Indian Missionary Record, when, with the Gospel in hand, we will hear Jesus Himself explaining His religion, His Kingdom as a temporal institution, by which He works a "spiritual change" in our souls, to make them citizens of a "heavenly" and "eternal" kingdom.

Guy de Bretagne, O.M.I.

THE BIBLE HISTORY IN SAUTEUX LANGUAGE

(Continued)

THE FLOOD

Adamyan wendjiwad kakina anicinabek ki pakewinitiwok anind "Kije Manito o Nidjanissan" inindwa, ambe anind "Anicinabek o nidjanissiwon". Kije Maniton wi kakitendamihad Adamyan Abel o nipuwin ondji o ki minabanin menwatisinid Sethan. Sethan dac ka ki ondjiwad, mi ko osam igi Manito onijanissan ka ki inindwa; Cainyan dac winawa ki ondjiwok Anicinabe-onidjanissan. Pepangi dac pinic eckam ininiwok ki ani matci ijiwebisiwok; Noe etta ki tapita mino-ijiwebisi. Mi dac ihi Kije-Manito oho wendji ki ikkitod; "Keyabi ningotwak aci niytana dasso pipun, ambe kakina anicinabek wakitakamik nin ka nissak." Noean o ki inan: "Kitcinabikwan ojitamatison, nisswak dasso apitawinink tci akwak, nanimitana tci apitateyak kaye nissimitana tci apitak. Icpiming dac wassenigan ki ka ojiton, ambe opimeaii ickwandem. Nin ga nissabawenak kakina minik wakitakamik pekitinamowad. Kin dac ki widji-ijitcigemin, ambe kitcinabikwaning ki ka pindige tako ki nidjanissak. Ki ka pindiganak kaye peji gwewan awessiyak endassweyakisiwad, kaye minik tci tebissek midjim."

Ningotwak dasso pipun Noe ka anokatang kitci nabikwan, kakina awya wabamikud, kaye anicinaben ki gagigwatamawad anwenindisowin. Tebendjikenid oho o ki ikun: "Pindigen cekwa nabikwaning acidji minik tibenimatwa; ki ickwa nijwassokunagak, nin ka kimiwaniton, ambe

nimitana dasso kun kaye nimitana dasso tibi ta gimivan."

Ka kapikossegin nijwassokun, ki madji kimwan. Missiwe nipi wendjissemagag aking ki pag dinikatewan, ambe nipi winge ki kitci sigisss magat kijikong ondji, megwa peyatak wakiti wewepapotek nabikwan.

Anicinabek babanatendamowad misiwe ki al wandawewowk mitigong, kaye wanakwadjiwin mamawi ecpanigin. Eckam dac ki ani timi. Pini mamawi ecpagin wadjiwan mitaswi aci nano apitawinik nawate ki timi. Mi sa ki iji nipuwad ka kina minik pepamussatamowapan aki, inini ondji pinic awessyak, pinessi ondji icpiming pepamissed pinic manitocak acitakamik pepamowad. Noe etta ki ickone acidji ini ka ki widji ayamikud nabikwaning.

Nitam ki nikihikonanik kaye onidjanissiwa kitci kinoenj ki pimatisiwok. Mathusalem jangwasswak aci ningotwassimitana aci jangatecin dasso pipun 969 ki pimatisi. Mi dac kuta isa Adam nanimitana aci ningotwatcing dasso pipun Noean ossini ki widji-pimatisimanid, ambe Noe nanimitana aci nicwatcing dasso pipun Abrahaman o ki widji-pimatisiman. Ki wendad dac il tci mitci-ayanike-windamating Kije-Manito ki iji wawindamaket. Anicinabek nessabawad indwa ki ondji kikinawadji-windamakem ickwat tibakimikowin. Noe dac ondji menwatisigibanan, ihi ickipiwini anamihe-sikahandakewi ki ondji kikinawadjiitcikate. Noe kaye ki ondji kikinawadji-windamaken Jesus-Christ, ambe n

KINEBIKONS

Chapter XIII.

After the birth of little Paul, the life of the young couple was not all happiness. The sorcerer persecuted them, and caused them much trouble. But as time went on, everything became quiet again. In the meantime, a little daughter was born to Lucy. Johnny and Lucy were very happy but again this happiness was of short duration.

The second day after the arrival of the newborn baby, the much feared Medicine Man again appeared at Johnny's house. "Tomorrow," he solemnly announced to the young couple, "I shall come with my neighbors to give an Indian name to your little daughter. 'We are Catholic,'" replied Lucy, "and my daughter will never have a pagan name; the Black Robe from Couchiching will baptize her and give her the name of Agnes."

The Sorcerer enraged by this answer, muttered a few mysterious phrases and left the place very disgusted. Hereafter, no one came to visit the young Misiwekijik family. The Indians looked upon them as strangers, with whom the pagans should have no more communication. Their place was generally called by the name of their religion: "Pagwashinang".

Lucy did not care and liked to live alone rather than be bothered by her pagan neighbors. She seldom left her home and her husband was very good to her. Being a good trapper and a daring hunter, he was one of the luckiest on the reserve. When the other Indians got six or seven minks, he always doubled that number, and yet never used any special Indian medicine to draw the animals to his snares.

The pagans often go to the Sorcerer to buy a special medicine intended to attract the mink and fox to their traps. Johnny did not do this any more, but once a year, he would bring his traps to the Black Robe to have them blessed to this blessing Johnny attributed most of his luck. This made the others jealous, and they tried to hurt him; they would steal his furs and even his traps.

One day, early in May Johnny went out to visit his traps. He walked all day along the shores of Rainy Lake; he found a few traps, but many had been stolen and with them the animals that were caught. He suspected foul play and immediately gathered the traps that were left him. It was already dark when he was coming home over the thin ice. Turning the corner of the bay, he could see the light in the window of his house. Waiting anxiously for her husband Lucy had placed the lamp on the window sill to guide him. Johnny saw it and thus encouraged he hastened his step on the thin ice. He was only a few hundred yards from shore, and could see Lucy's shadow through the window, when the ice suddenly gave way, and Johnny sank in the cold water. With much difficulty, he pulled himself out and arrived at his house very sick. He remained in his home till his condition became so serious that his wife had to bring him to Fort Frances to see a Doctor. The verdict was alarming; his right lung was seriously affected. The Doctor prescribed some medicine and ordered him to stop working.

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